Study of Sanskrit in Ceylon—*By* PANDIT HARI MOHAN VIDYÁBHÚSHAṆ.

The island of Ceylon has been known to us from very early times: first, as a fabulous country inhabited by a class of men called Rákshasas, who, though civilised in arts and sciences, were yet rudo in their habits of life; secondly, as a country of precious stones during the Buddhistic period; and lastly as a country occupied by a large colony from the city of Siṃhapura in Western Bengal, then called Ráḍha. But after the Arabs, the Portuguese and the Dutch came to trade in the East, and becamo the lords of tho Indian Seas, the Bengalese who used to go to Ceylon, embarking at the ancient port of Támraliptí, the modern Támluk, ceased to make sea-voyages.

It is owing to this fact, that, at present, communication between Ceylon and Bengal has become a thing of the past. With the exception of a few natives of India who happen to visit Colombo on their way to Europe, the people of this country know very little of Ceylon.

At a time when the spirit of adventure awakened the dormant energy of the Indian people to action, and when the barriers raised by Hinduism against sea-voyages were removed by the enlightened spirit of Buddhism, thousands of barks used to sail from Támraliptí to the shores of Ceylon, (*i. e.*, Támraparṇí or Támraveṇí of the ancients). It was through the efforts of those merchants that the fame of the mineral wealth of Ceylon became known to the Romans and the Greeks, who had intercourse with the empiro of Magadha. More than two centuries before Alexander's conquests in the East, Indian merchants from S'rávastí, the ancient capital of Oudh, used to visit Ceylon, evidence of which is now coming to light from the sacred books of the Buddhists, preserved in the Archives of the Dalai Lama at Lhasa.

Besides what can be gathered from Tibetan sources, something can bo gleaned from the Kalpalatá, the Ratnamálá, and other Sanskrit works lately recovered from Tibet by Bábú S'arat Chandra Dás.

The story of Muktálatá, which has been published in the Bibliotheca Indica Series contains the following :—

ततः कदाचिद्वणिजः श्रावस्तीपुरवासिनः ।
मकराकरमुत्तीर्य्य सिंहलद्वीपमाययुः ॥

*   *   *   *   *

कालेन सिन्धुमुत्तीर्य्य सम्प्राप्तास्ते निजां पुरिम् ।
प्रणम्यावेद्य तद्वृत्तं ददुर्लेखं महात्मने ॥

i. e., "Some time afterwards native merchants from S'rávastí crossed

over the sea and reached the island of Ceylon. Having resided there for some time they crossed the sea again and reached their native town; and after bowing before their Lord they gave him an account of her (*i. e.*, the princess') behaviour and handed over her letter to Him."

Mr. James D'Alwis, in his preface to the descriptive catalogue of Sanskrit, Páli, and Singhalese literary works, observes:—"If the Orient pearls for which Ceylon has been famed from all antiquity, are still highly prized amongst the nations of the world, the intellectual pearls which Oriental scholars of many nations will be enabled to gather from Laṅká's store-house of Literature, will not be esteemed as less precious or valuable." This remarkable passage struck me very much when I glanced over the pages of his catalogue. Being a Bráhman, I did not attach much value to the numerous Páli and Singhalese Buddhist works which have been enumerated in it, nor did I wonder at the mineral wealth and pearls which Ceylon possessed in olden times. What struck me most was the account of the study of Sanskrit which prevailed in Ceylon during the early centuries of the Christian era.

So early as the fifth century the study of Sanskrit was considered essential for all those who passed for literati in Ceylon, and Sanskrit scholars were respected side by side with the professors of Páli, the sacred language of the Buddhists. We are told in the Mahávaṃśa that Brahmanism flourished in Ceylon for about ten centuries, till 1000 A. D. This statement is borne out by facts and also by the Sanskrit works which were written by Singhalese authors. It is also very interesting to note that while the nine gems, called *nava ratna*, adorned the court of Vikramáditya during the 6th century A. D., the Augustan age of India, there should have been a king on the throne of Ceylon, who in scholarship in Sanskrit and in versification was not less gifted than the son of Sarasvatí—the immortal Kálidása.

The fame of Kumáradása as a poet had spread far and wide, and Kálidása who had read one of his productions—the "Jánakí-haraṇa"—was so much struck with the true poetic genius of the Royal Poet of Laṅká that he was induced to make a journey to Ceylon to meet him.

Oriental scholars have not yet been able to gather sufficient chronological information about the age of Kálidása to enable us to enter into a discussion on the subject. There are so many conflicting statements as to his date, that one is apt to be bewildered by them. There is a tradition in Bengal that he died in the house of a courtezan. This statement, whether true or false, is borne out by a tradition which can be gathered from Singhalese works. The learned Bhikshu Dharmáráma, in the preface to his edition of the "Jánakí-haraṇa," gives prominence to this account. It is said that Kálidása struck with the wonder-

ful poetic genius of Kumáradása, undertook a long and tedious journey from Central India to meet the royal bard in his native land.

"Kumáradása who was a profound Sanskrit scholar and poet reigned nine years, and ended his life by throwing himself into the funeral pile of his friend Kálidása." The following lines from the Singhalese work called "Perakumbásirita" fully corroborate the above statement and further record the very high merits of the king as a poet:—

Ejara Kiviyara pinin Jánaki-haraṇaé mahakavbendi,
Kumaradas rada Kálidas nam Kivindu Haṭa Siya divipídi.

i.e., "The king Kumáradása who with immortal poetic felicity composed the Jánakí-haraṇa and other great epics, sacrificed his life for the great Kálidása."

An episode so interesting for the light it throws on the lives of Kumáradása and Kálidása demands our attention. The Singhalese story in brief is this:—

The king was in the habit of frequenting the house of a woman to whom he was attached. On one of these visits he wrote on the wall the two lines—

Padmát padmaṁ samudbhútam
S'rúyate na cha dṛiśyate.

i.e., "It is heard, but not seen, that a lotus flower is produced from another lotus flower."

Under them he wrote a line offering a reward to the person who should complete the verse. Kálidása, then on a visit to the great royal bard whose poem he had seen in India, took lodgings that evening, as chance would have it, in the same house, and happening to see the lines on the wall, completed the verse by adding,—

Bálé tava mukhámbhoját
Tvannetrendívaradvayam.

i.e., "O Maiden! from the lotus of thy face have sprung up the two blue lilies of thine eyes."

The woman to whom perhaps the poet meant the lines as a compliment, influenced by the hope of obtaining the promised reward, murdered Kálidása that night and hid his body.

When the king visited her the following morning, she demanded the reward as the writer of the couplet. But Kumáradása, detecting in them the genius of a true poet, would not believe her, but insisted on her disclosing the real author. On being threatened, the murderess confessed her crime. When the corpse of Kálidása was brought out, the king's

sorrow and consternation knew no bounds. He ordered a grand funeral in honour of the renowned poet. When the pile was lighted, the generous-hearted monarch, overwhelmed with sorrow, sprang into the fire and was soon consumed by the flames together with his brother bard. Five queens of the king instantly followed his example. According to the Singhalese custom, seven monuments were erected, and seven bô-trees planted on the spot of the cremation. This sad event appears to have happened at Mátara (or Mahátírtha), where the king is said to have residod at the time.

Within the town there is a place by the name of "Hat Bódiwata" (सप्तबोधिवट—the garden of seven bô-trees), which tradition points out as the scene of this tragedy.

In India a similar tradition prevails regarding Kálidása, who is said to have written the following verse :—

कुसुमे कुसुमोत्पत्तिः श्रूयते न च दृश्यते ।
बाले तव मुखाम्भोजे कथमिन्दीवरद्वयम् ॥

i. e., "It is a mere hearsay statement, that flower begets flower, but no one has realized (tho truth of it) by aetually seeing it. O Maiden, how is it that I see two lilies on your lotus-face ?"

It is curious that the traditions that prevailed in both countries should be substantially the same, though expressed in different words. Of the two, the Indian *śloka* is decidedly the better.

Some Oriental scholars have conjectured the date of Kálidása to be in the 6th century. That Knmáradása was a king of Ceylon in the 6th century is a historical fact, as can be gathered from the Mahávaṃśa, therefore it is not improbable that the great Indian poet Kálidása was a contemporary of Kumáradása.

It is to be regretted that the original works of Kumáradása should have been lost. But quotations from his Jánakí-haraṇa are to be found in Patañjali's Mahábháshya, in Rájaśekhara's work, in Ujjaladatta's Uṇádi Vṛitti, and also in Kshemendra's Auchityálaṅkára. Prof. Peterson, in his paper "On the Auehityálaṅkára of Kshemendra, with a note on the date of Patañjali," mado the following remarks :—

"कुमारदासस्य—

अयि विजहीहि दृढोपगूहनं त्यज नवसङ्गमभीरुवल्लभं ।
अरुणकरोद्गम एष वर्त्तते वरतनु संप्रवदन्ति कुक्कुटाः ॥

(Kshemendra's Auchityálaṅkára.)

i. e., "By Kumáradása—

O, give up the firm (warm) embrace and leave the lover who is

timid at this first union. O beauteous Maiden! the rays of the rising suu arc appearing and the cocks are crowing."

"The discovery that Kshemendra quotes this verse and assigns it to Kumáradása will one day, I hope, prove a valuable datum for the Mahábháshya itself. Unfortunately we do not yet know Kumáradása's own date. But the following verses by him are quoted here, as, with the present example, presenting strong internal evidence that a writer who quotes Kumáradása cannot have lived at the date now widely accepted for Patanjali."

Prof. Peterson again published the following note in the *Academy* for the year 1885, page 277:—"I have lately come across a date for Kumáradása and tho name of his book. In Jalhana's 'Súkti Muktávali' the following verse of Rájaśekhara's treats of this poet:—

जानकीहरणं कर्त्तुं रघुवंशे स्थिते सति ।

कविः कुमारदासश्च रावणश्च यदि क्षमः ॥

"*i.e.*, 'The poet Kumáradása and Rávaṇa, if any, are the only persons who can achieve the *Jánakí-haraṇa* (or Rape of Sítá) in the face of the Raghuvaṃśa (or unawed by the dynasty of Raghu).'

"It is clear from this that Kumáradása wrote his 'Jánakíharaṇam' *after Kálidása*."

I think, by writing 'after Kálidása,' Prof. Peterson meant after the "Raghu-Vaṃśa," for it is only stated in the above śloka that Kumáradása's "Jánakí-haraṇa" was a later production than the "Raghu-Vaṃśa." But it does not necessarily follow that Kumáradása flourished after Kálidása.

The 'Pada-Chandriká,' by Ráya-Mukuṭa, a commentary on the Amarakosha, which is a work of the 15th century, has numerous quotations from Kumáradása's "Jánakí-haraṇa." This shows that tho work was largely used in India during the 15th century.

We are told by the Singhalese historians that about the 14th century certain Dravidian kings conquered Ceylou and exterminated all the Sanskrit and Páli works of that island; so much so that the Singhalese, after the downfall of this dynasty, had to bring all tho sacred books from Burmah. It seems that Kumáradása's works were also destroyed at that time in Ceylon. But as the Jánakí-haraṇa was extant in India up to the 15th century, we may hope that it will, some day, be discovered by the Paṇḍits who are now engaged in collecting Sanskrit Manuscripts under the auspices of the Government.

In 1870 Mr. James D'Alwis, who was cntrusted with the work of searching for Sanskrit and Páli manuscripts in Ceylon, discovered a manuscript of the Singhalese *Sanna, i. e.*, a literal translation of the

work, the "Jánakí-haraṇa." Being himself a great scholar, he was able to appreciate its excellence. He caused a Paṇḍit to restore ten verses of the work from the said *sanna*, or Singhalese commentary.

I here quote his remarks on the poem: "The Jánakí-haraṇa is a very ancient and very interesting Sanskrit poem. A Singhalese *Sanna*, or literal translation of it, alone has been discovered. It is, however, possible that the original work may still be found in some nook of an old monastic library. Like all Singhalese *Sannas*, this translation quotes the words of the original in their integrity, and it is therefore not impossible to restore the words to their original poetical form; though, we confess, the manuscript in our possession requires much correction after comparison with other copies, which, we hope, may yet be found. But its restoration into metre is undoubtedly a very arduous work. Considering, however, that this poem, according to the opinion of the learned in Ceylon, is 'not inferior to the works of Kálidása,' the Indian Shakespeare, and that it may be ranked amongst the Mahákávyas, or great poems, it may be well worth the trouble of some Oriental scholar in Europe to undertake the work of restoration."

I am glad to notice here that recently Bhikshu Dharmaráma, the learned Principal of the Vidyálaṅkára Oriental College, Ceylon, has done great service to Oriental scholarship by restoring Kumáradása's Jánakí-haraṇa into metre from the Singhalese literal paraphrase. He has collected several manuscripts of the *sanna*, and has built an edifice with the material contained in them—which, I may hope, will be found to resemble its prototype—the lost Jánakí-haraṇa, if found out in future. Had Mr. D'Alwis been living now, how glad he would have been to see the realization of his hopes about the work in the labours of Bhikshu Dharmaráma—twenty years later.

To enable us to form an estimate of the comparative value of the restored verses, I subjoin a transcription in Devanágarí of the first 10 verses of the Canto IX from the present edition, side by side with those restored by Mr. D'Alwis. (See Appendix I.)

From a careful examination of the above it will be seen that the spirit of the verses given by Dharmaráma and D'Alwis is the same, though a slight alteration in the arrangement of the lines may be noticed here and there.

The occasional deviation of Dharmaráma's ślokas from those given by Mr. D'Alwis is due to the use of synonymous words. This is chiefly due to the fact that Dharmaráma had access to more correct and trustworthy manuscripts than Mr. D'Alwis had access to twenty years ago. It is also to be noted that he took greater pains than Mr. D'Alwis, as he had gleaned materials from different sources with a view to publish

the complete work of the "Jánakí-haraṇa." Mr. D'Alwis had frankly confessed his inability to procure further materials, and so he was content with restoring to us only ten verses of the entire work.

It is a pity that Bhikshu Dharmaráma should have thought it fit to publish his edition of the Jánakí-haraṇa in the Singhalese character, which is not intelligible to many of us. I believe, if the production were transliterated into Roman or Devanágarí character, it would be sure to receive the recognition it deserves at the hands of many Oriental scholars.

I beg to submit the first forty-two verses of Canto I, which I have transliterated into the Devanágarí character. I rejoice to say that, in my humble opinion, true signs of poetic genius can be seen from the verses I have already transliterated.* (See Appendix II.)

APPENDIX I.

Verses restored by Bhikshu Dharmaráma.

CANTO IX.

इति प्रवृत्तस्य सुतस्य केषुचित् गतेषु मासेषु सुखेन भूपतिः ।
पुरं प्रतस्थे वनितापरिग्रहैः त्रयं सुतानामितरत् समर्प्य सः ॥ १
कलत्र-भारेण च शोक-सम्पदा परद्वयं मन्थरविक्रमा पितुः ।
ततान पत्यांङ्घ्रिरुपेत्य विन्दुभिर्दृशोः प्रयाणाभिमुखी भुवः सुता ॥ २
गुरुस्ततोऽसौ गुणपक्षवर्त्तिनीं मतिं समालम्ब्य गुणैः पुरस्कृताम् ।
अपत्यकां साधु जगौ गरीयसीं गिरं सतीनामुचितव्रताश्रयाम् ॥ ३
परं प्रकर्षो वपुषः समुन्नतिर्गुणस्य तातो नृपतिर्नवं वयः ।
इति स्म मा मानिनि मानमागमः पतिप्रसादोन्नतयो हि योषितः ॥ ४
स्त्रियो न पुंसामुदयस्य साधनं त एव तद्धामविभूति-हेतवः ।
तडिद्वियुक्तोऽपि घनः प्रजृम्भते विना न मेघं विलसन्ति विद्युतः ॥ ५
गतापि भर्त्रे परिकोपमायतं गिरोऽक्षया मा परुषार्थदीपनीः ।
वदन्ति मौनं हि परं प्रसादनं कुलस्त्रियो भर्त्तृजनस्य भर्त्सने ॥ ६
पतिव्रता वश्यमवश्यमङ्गना करोति शीलेन गुणस्पृहं पतिम् ।
विनष्ट-चारित्र-गुणा गुणैषिणः पराभवं भर्त्तुरुपैति दुस्तरम् ॥ ७

* [On Dharmaráma's edition of the "Jánakí-haraṇa," see Professor E. Leumann's review in the *Vienna Oriental Journal*, vol. VII, p. 226. Ed.]

अलं त्वयि व्याहृतिविस्तरेण मे कुरुष्व तत् यच्चरितं त्वदाश्रयम् ।
श्रुतिं प्रयातं जरसैव जर्ज्जरं सहस्रधेदं हृदयं न दारयेत् ॥ ८
अयं त्वदेकप्रवणो मनोरथो वृथाद्य दैवादपि नाम नो भवेत् ।
इति प्रवक्तुर्जरतो निरासिरे निगृह्य कण्ठं वचनानि मन्युना ॥ ९
उदग्रभासः शिखया शिखा-मणेः स्रजा च धम्मिल्लकिरीटदष्टया ।
प्रमृज्य पादौ जनकस्य जम्पती व्ययादयातामथ लम्भिताशिषौ ॥ १०

CANTO IX.

VERSES RESTORED BY MR. D'ALWIS.

इति प्रवृत्तस्य सुतस्य केषुचित् गतेषु मासेषु सुखेन भूपतिः ।
नयं सुतानामितरत् समर्प्य सः पुरं प्रतस्थे वनिता-परिग्रहैः ॥ १
नितम्बभारेण च शोकसम्पदा भुवः सुता मन्थरविक्रमा पितुः ।
ततान पादावुदविन्दुभिर्दृशोरुपेत्य पत्याभिमुखी प्रवृत्तये ॥ २
गुरुस्ततोऽसौ गुणपक्षवर्त्तिनीं मतिं समालम्ब्य गुणैः पुरस्कृताम् ।
अपत्यकां साधु गिरं गरीयसीं जगौ सतीनामुचितव्रताश्रयाम् ॥ ३
परं प्रकर्षो वपुषः समुन्नतिः गुणस्य तातो नृपतिर्वयो नवम् ।
इति स्म मा मानिनि मानमागाः पतिप्रसादोन्नतयो हि योषितः ॥ ४
स्त्रियो न पुंसामुदयस्य साधनं त एव तद्धामविभूति-हेतवः ।
तडिद्वियुक्तोऽपि घनः प्रजृम्भते विना न मेघं विलसन्ति विद्युतः ॥ ५
गिरोऽकथा मा परुषार्थदीपनीः गतापि भर्त्रे परिकोपमायतम् ।
कुलस्त्रियो भर्त्तृजनस्य भर्त्सने वदन्ति मौनं हि परं प्रसाधनम् ॥ ६
पतिव्रता वश्यमवश्यमङ्गना करोति शीलेन गुणस्पृहं पतिम् ।
विनष्ट-चारित्र-गुणा गुणैषिणः पराभवं भर्त्तुरुपैति दुस्तरम् ॥ ७
अलं त्वयि व्याहृति-विस्तरेण मे श्रुतिं प्रयातं चरितं त्वदाश्रयम् ।
न दीरयेद् यज् जरसैव जर्ज्जरं सहस्रधेदं हृदयं कुरुष्व तत् ॥ ८
अयं त्वदेकप्रवणो मनोरथो वृथाद्य दैवादपि नाम नो भवेत् ।
इति प्रवक्तुर्वचनानि मन्युना निगृह्य कण्ठे जरतो निरासिरे ॥ ९
उदग्रभासः शिखया शिखामणेः स्रजा च धम्मिल्लकिरीटदष्टया ।
प्रमृज्य पादौ जनकस्य जम्पती व्ययादयातामथ लम्भिताशिषौ ॥ १०

CANTO IX.

Translation.

1. Thus when his (eldest) son had happily spent a few months, the king got his three remaining sons married and started for his capital.

2. (The Princess) born of the earth, when about to start in the company of her husband, touched in reverence with tearful eyes the feet of her father. Her steps were graceful and slow owing to the heaviness of her heart (at the prospect of separation) and also to that of her limbs.

3. Then her father addressed his accomplished daughter in language which was (at once) instructive and also befitting the vows of purity in the fair sex; so that she might always abide in virtue.

4. "O my daughter, being possessed of extraordinary self-respect, do not be proud of your personal charms, your high accomplishments, your royal parentage, or of your budding youth; for the welfare of the female sex consists in the love of their husbands.

5. "The wordly success of men is not due to woman. But men are the source of the good fortune and prosperity of their wives. For there cannot be lightning without clouds, though the clouds appear charming when there is no lightning.

6. "Even when you become angry, do not use a strong word to your husband. It is said that silence is the best resource of a noble wife when she is reproved by her husband.

7. "A wife devoted to her husband by her chastity, charms a good husband. A wife who has abandoned a virtuous life, incurs the irredeemable displeasure of a virtue-loving husband.

8. "Your behaviour should be good, so that when it reaches my ear, my heart which is sore and infirm with age, may not be pained in a thousand parts.

9. "Let not this cherished hope of mine, which is centred in you, even by chance end in nothing." When the old man expressed himself in this manner, sorrow choked his throat and he could not speak any more.

10. The couple at last set out from their father's home, having bowed their head to the feet of king Janaka. The wreaths of flowers which adorned the crown of the bridegroom which was topped with glittering gems, and also the dressed locks of the bride now covered the feet of king Janaka.

APPENDIX II.

जानकी-हरणम् ।

CANTO I.

आसीदवन्यामतिभोगभाराद्दिवोऽवतीर्णा नगरीव दिव्या ।
क्षत्रानलस्थानशमी समृद्ध्या पुरामयोध्येति पुरी परार्ध्या ॥ १
यत्-सौध-शृङ्गाग्र-सरोज-राग-रत्नप्रभाविच्छुरितः शशाङ्कः ।
पौराङ्गनावक्त्र-कृतावमानो जगाम रोषादिव लोहितत्वम् ॥ २
कृत्वापि सर्वस्य मुदं समृद्ध्या हर्षाय नाभूदभिसारिकाणाम् ।
निशासु या काञ्चन-तोरणस्थरत्नांशुभिर्भिन्न-तमिस्र-राशिः ॥ ३
चीनांशुकैरभ्रलिहामुदग्र-शृङ्गाग्रभागोपहितैर्गृहाणाम् ।
विटङ्ककोटिस्खलितेन्दु-सृष्ट-निर्म्मोकपट्टैरिव या बभासे ॥ ४
दिदृक्षुरन्तःसरसीमलङ्घ्यं यत् खातहंसः समुदीक्ष्य वप्रम् ।
सस्मार नूनं दृढ-क्रौञ्च-कुञ्ज-भागच्छिदो भार्गव-मार्गणस्य ॥ ५
रथ्यासु यस्यां रदिनो गृहाणामादर्शभित्तौ कृतबन्ध्यघाताः ।
स्वबिम्बमालोक्य ततं प्रमाणं चक्रुर्मदामोदमरिद्विपानाम् ॥ ६
लग्नैकभागं सितहर्म्म्य-शृङ्गे विकृष्य मन्देन समीरणेन ।
दीर्घीकृतं वाल-मृणाल-शुभ्रं करोति यत्र ध्वजकृत्यमभ्रम् ॥ ७
यस्यां युवत्यो विहिता विधात्रा रत्नैरिवापुर्वपुषः प्रकर्षम् ।
प्रवालशीर्षा वदनं सुवर्णं मुक्तामयाङ्गावयवा वहन्त्यः ॥ ८
आलिङ्ग्य तुङ्गं वडभी-विटङ्कं विश्राणितात्मध्वनि पुष्करेषु ।
यत्सौधकान्तेरिव संविभागं बब्रे सितं शारदमभ्रवृन्दम् ॥ ९
प्रभा-विवृत्तिर्वितता पताका स्वासन्नजीमूतघटासु यस्याम् ।
विद्युन्निभा काञ्चनपिञ्जरासु ततान तोषं शिखिनामुदग्रम् ॥ १०
यत्र क्षतोद्बृंहित-तामसानि रत्नाश्म-नीलोपल-तोरणानि ।
क्रोधप्रमोदौ विदधुर्विभाभिर्नारीजनस्य भ्रमतो निशासु ॥ ११
तत्राभवत् पंक्तिरथाभिधानो भर्त्ता भुवो भानुनिभः प्रभावैः ।
क्षत्रान्वयैर्बिभ्रदलंघ्यमन्य-क्ष्मानायमानं जयमानमोजः ॥ १२

अखण्डमानो मनुजेश्वराणां मान्यो गुणज्ञो गुणज्ञैर्मनोज्ञैः ।
दिशो यशोभिः शरदभ्र-शुभ्रैश्चकार राजा रजतावदाताः ॥ १३
जिगीषुराजावजनन्दनोऽसौ पूर्वं विजिग्येऽन्तरितानजय्यान् ।
द्विषः षडभ्यस्त-समस्त-शास्त्र-ज्ञानोपरुद्धेन्द्रिय-वाजिवेगः ॥ १४
तेनालसत्वं पुरुषोत्तमेन बलिप्रतापापहविक्रमेण ।
त्रैलोक्य-दुर्लंघ्य-सुदर्शनेन नानन्तभोगाश्रयिणापि तेने ॥ १५
दण्डस्ततस्तस्य भुवं जिगीषोः कम्पं वितन्वन् विहिताङ्गमर्दः ।
तापैक-हेतुस्त्रिदशाधिपस्य दिशां ज्वरस्तीव्र इवाविवेश ॥ १६
समुद्रमुल्लंघ्य गतस्तदीयस्तेजोऽभिधानो गुरुरश्मिराशिः ।
नितान्त-सन्तापित-पूर्वकाष्ठः प्रोत्स्वेदयामास नृपं कटाहे ॥ १७
भुजङ्गमप्रार्थित-सेव्यवेला काञ्चीगुणाकर्षित-सार्थलोका ।
दिग्दक्षिणा कर्कश-यत्न-भोग्या वेश्येव भुक्ता नृवरेण तेन ॥ १८
विनिर्ज्जितोऽप्यस्य शरेण घातं लब्ध्वासुरासुप्रवसायुधस्य ।
आत्मानमन्यैरसमानमानं मेने मनस्वी युधि यावनेन्द्रः ॥ १९
तेजश्छलेनाथ कृताशनेन श्रीवासरम्यं प्रदहन् तुरुष्कम् ।
धूपैरिवासक्तगतैर्यशोभिराशीयमन्तं सुरभीचकार ॥ २०
परेषु वात्यापरिवृंहितोऽस्य क्रोधाभिधानो युधि चित्रभानुः ।
आताम्रनेत्रच्युत-वारिवर्षैरानायि शान्तिं रिपुकामिनीनाम् ॥ २१
तस्यैकवाणासनभग्नशत्रोरालोकभूमौ चरणारविन्दे ।
आसेदतुः सर्वनरेन्द्रमौलिरत्नप्रभालक्तकमण्डनानि ॥ २२
लोकस्तदीये भुवि हारगौरे कीर्त्तिप्रताने प्रविजृम्भमाने ।
अभिन्नकोशं कुमुदं निरीक्ष्य मुमोच चन्द्रोदयशङ्कितानि ॥ २३
समस्तसामन्तनृपोत्तमाङ्गान्यध्यास्य तस्योन्नतवृत्ति तेजः ।
जज्वाल चूडागतपद्मरागरागच्छटाविस्फुरणच्छलेन ॥ २४
नरेन्द्रचन्द्रस्य यशोवितानज्योत्स्ना महीमण्डलमण्डनस्य ।
तस्यारिनारीनयनेन्दुकान्तनिष्यन्दहेतुर्भुवनं ततान ॥ २५
माता भवित्री भवतुल्यधाम्न इन्द्रद्विषद्भर्तृनिसूदनस्य ।
तेनोपयेमे समयं विदित्वा अग्नेः समक्षं विधिवद्विधेया ॥ २६
महेन्द्रकल्पस्य महाय देव्याः स्फुरन्मयूखा सरणिर्नखानाम् ।
पादद्वयान्ते जितपद्मकोशे मुक्तेव मुक्ताविततिर्विरेजे ॥ २७

लीलागतीरत्र निसर्गसिद्धा मत्तो न दन्ती मुषितो न हंसः ।
इतीव जंघायुगलं तदीयं चक्रे तुलाकोट्यधिरोहणानि ॥ २८

तस्या हृतं मन्मथवाणपातैः शक्यं विधातुं न निमील्य चक्षुः ।
ऊरू विधात्रा नु कृतौ कथं ताविव्यास तस्यां सुमतेर्वितर्कः ॥ २९

विम्बाधरायाः नवयौवनश्री-सम्पर्कतो वृद्धिमभिव्रजन्ती ।
इतीव बद्धा रसनागुणेन श्रोणी पुनर्वृद्धिनिषेधहेतोः ॥ ३०

अस्योदरस्य प्रतितुल्यशोभं नास्तीति धात्रा भुवनत्रयेऽपि ।
संख्यानरेखा इव संप्रयुक्तास्तिस्रो विरेजु र्वलयः सुदत्याः ॥ ३१

वयःप्रकर्षादुपचीयमानस्तनद्वयस्योद्वहनश्रमेण ।
अत्यन्तकार्श्यं वनजायताक्ष्या मध्यं जगामेति ममैष तर्कः ॥ ३२

अरालकेश्या अलके विधात्रा विधीयमाने चलतूलिकाग्रात् ।
च्युतस्य बिन्दोरसितस्य मार्गरेखेव रेजे नवरोमराजिः ॥ ३३

तस्या मुखेन्दुं कुचचक्रवाकौ यस्मान्न विश्लेषयति द्वयं नौ ।
नायं शशी तत्प्रतितुल्यमन्यदिति स्म तर्कादिव पश्यतस्तौ ॥ २४

निर्जित्यतुर्वालमृणालनालं सच्छिद्रवृत्तं किल दीर्घसूत्रम् ।
सुश्लिष्टसन्धी शुभविग्रहौ तौ तन्व्या भुजौ किं यदि तत्र चित्रम् ॥ ३५

कान्तिप्रकर्षं दशनच्छदेन सन्ध्याघने बद्धपदं हरन्त्याः ।
तस्या गृहोद्यानसरोगतस्य हस्तस्थ एवाम्बुरुहस्य रागः ॥ २६

आसीदयं चन्द्रमसो विशेषस्तद्वक्त्रचन्द्रस्य च भासुरस्य ।
विभर्त्ति पूर्वः सकलं कुरङ्गं तस्यैव नेत्रद्वितयं द्वितीयः ॥ ३७

कान्तिश्रिया निर्ज्जितपद्मरागं मनोज्ञगन्धं द्वयमेव शस्तम् ।
नवप्रबुद्धं जलजं जलेषु स्थलेषु तस्या वदनारविन्दम् ॥ ३८

इन्दीवरस्यान्तरमेतदस्या नेत्रोत्पलस्यापि यतो हिमांशोः ।
त्विषोऽपि नैकं सहते मुखाख्यमाक्रम्य तस्थावपरं शशाङ्कम् ॥ ३९

युग्मं भ्रुवोश्चञ्चलजिह्म-पक्ष्म-सम्पर्कभीत्यासितलोचनायाः ।
प्रोल्लङ्घ्य दूरोत्सरणं विधित्सु मध्येन तस्थाविति मे वितर्कः ॥ ४०

तत्केशपाशावजितात्मवर्हभारस्य वासः शिखिनो वनेषु ।
लज्जां तिरस्कामपि जातु चेतश्चक्रे जनस्य स्पृशतीति शङ्काम् ॥ ४१

दोषोऽपि यस्या भुवनत्रयस्य बभूव रक्षोभयनाशहेतुः ।
अन्यापि कन्या जितसिद्धकन्या तादृग्गुणा तस्य बभूव देवी ॥ ४२ ॥

CANTO I.

Translation.

1. In this earth there once was a great city of the name of Ayodhyá; a city that surpassed all other cities in respect of wealth and prosperity. So prosperous (was it, that it looked) as if it had fallen down from heaven by the weight of its great wealth. It was a city which was a great resort of the Kshattriya race, as the S'amí tree is the constant abode of fire.

2. The moon became radiant by the reflected refulgence of the rubies that decked the spires of the lofty edifices of that city. Nay, her (tho moon's) countenance became florid through jealous wrath at the sight of the superior charms of the fair females that lived there.

3. The opulence and prosperity of that city brought joy to all, except to young maidens that sought their lovers. For the lustre that issued from the gems of the golden gates of that city dissipated darkness and made night bright as day.

4. The glowing flags of China satin, which streamed in the sky from the lofty steeples of the mansions of that city, seemed like projections chiselled out from the moon.

5. The swans that were swimming in the moat surrounding the city-wall cast wistful looks towards tho lakes of the city; but out of despair, owing to the lofty walls which stood in their way, they were reminded of the exploits of Paraśu-ráma, who by his arrow cut a passago through the Mount of Krauñcha.

A brief account of Bháskara, and of the works written, and discoveries made, by him.—By the late Paṇḍit Bápu Deva S'ástrí, C.I.E.

[Note by Editor.—The following paper was found amongst the papers of the deceased Paṇḍit after his death in 1890 and communicated to the Society, of which ho was an Honorary Member, by his relations. It forms a portion of tho preface to his revised edition of Mr. Wilkinson's translation of the *Goládhyáya* of the *Siddhánta S'iromaṇi*, published in the " Bibliotheca Indica," so far back as 1861. This preface was, apparently by an accident, not printed at the time, and tho Paṇḍit kept it by him, and spent considerable pains over numerous and careful corrections, which he subsequently added. There seems to be no doubt that he intended to publish it on somo future occasion, and there cannot be a better place for its appearance than the *Journal* of the Socioty of which he was so long a valued membor.]

Bháskara was born in 1036 of the *Sálivâhana* era—or in the year 1114, A. D.—Some authors mention that he was an inhabitant of Bira, a Maráṭhá villago; but he himself states, at the end of his *Goládhyáya*, that his native place was near the Sahyádri, or tho Western Gháṭs,